

## سُورَةُ الْقَافِ

## Sūrah Qāf

## (THE QĀF)

This is a Makkans Sūrah, having three Sections and forty five Āyāt.

## Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Qaf. By the glorious Qurān, We have sent you as a warner.
2. Aye! They marvel that a warner has come to them from among themselves, and so the infidels say: This is a thing wonderful.
3. Shall we be brought back when we are dead and have become dust? That is a return remote!
4. Surely We know what the earth consumes of them, and with Us is a Book preserved.
5. Aye! They denied the truth when it came to them; so they are confused in the matter.
6. Have they not looked up to the sky above them; how We have constructed it, and adorned it and that there is no rift therein.
7. And the earth! We have spread it forth, and have cast upon it firm mountains, and have caused to

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَاف وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

بَلْ يَعْجَبُونَ أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ

فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

أَوَ ذٰمِنًا وَكٰفِرًا بَاذًا لِكَرْبَعٍ بَعِيدٍ ﴿٣﴾

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ

حَفِيفٌ ﴿٤﴾

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيعٍ ﴿٥﴾

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا

وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

وَالْأَرْضَ مَدَدْنَاهَا وَالْقِيَامَةَ فِيهَا رَبِّمَى

grow in it every manner of beautiful plant.

8. An insight and admonition for every penitent bondmen.

9. And We have sent down blessed water from the heaven whereby We have caused the gardens to grow, and the grain reaped.

10. And tall date-palms laden with ranged clusters.

11. As a provision for Our bondmen; and with it We made the dead land alive. Such will be the coming forth.

12. Denied before them the people of Nūḥ and the dwellers of Rass and the Thamūd.

13. And the 'Ād, and the Pharaoh and the brethren of Lūṭ.

14. And the dwellers of the wood, and the People of Tubb'a. Each one belied the Messengers, and so My judgment was fulfilled.

15. Are We then wearied with the first creation? Aye! They are in doubt regarding a new creation.

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ ذَوْجٍ بِهَيْجٍ ﴿٧﴾

تَبْصِيرَةً وَذِكْرًا لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ  
وَحَبَّ الْعَصِيدِ ﴿٩﴾

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ  
الْمَخْرُوجُ ﴿١١﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيْسِ وَشُعُوبٌ ﴿١٢﴾

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمٌ تُبِيعَ كُلُّ كَذِّبِ الرُّسُلِ  
فَقَدْ وَعِدِمْ ﴿١٤﴾

أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ  
مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

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### Secrets of Revelation

Qāf. By the glorious Qurān, the most meritorious amongst all revealed Books, whatever is revealed in the forthcoming passages is nothing but the truth, proven both logically as well as through evidences revealed before. The infidels marvel

how can a human being be raised as a Prophet. What he preaches is even more incredible that once they die and are reduced to dust, they will be quickened.

Allah declares that human being thinks by his own fallible knowledge and shortcomings, whereas He knows exactly where precisely the particles of a dead body are in the dust. His knowledge is eternal and ancient. When nothing existed He knew what was to happen and where every atom would eventually end up. These after all are the scattered particles of soil which, in the form of food and medicine, unite to build a human body in this temporal life. They cannot be so widely scattered after death as they were before birth. Why, then can the dead not be quickened? The knowledge of every affair is safely stored in the Guarded Tablet. The reason for the skepticism of people is their infidelity, for they repudiated the true Dīn offered by the Holy Prophet<sup>SAW</sup> and as a result, their hearts were stuffed with doubts.

Why don't they ponder over the heaven, how Allah has stretched it over the entire universe, and also adorned it? No seam can be observed in its structure nor any effects of wear and tear ever appear. And the spherical earth has been spread out, with pathways and natural boundaries separating regions and continents. Giving special features to different places, He has grown a variety of plantations. Everything is but a combination of different atoms which have not come together by accident but by a deliberate plan of the Absolute Creator. A careful thought over these realities is sufficient to guide the one inclined to discover Him.

The perfected water cycle leads to downpour from the sky and orchards bearing multifarious fruits, vast fields of crops laden with grain, and tall date-palms carrying clusters of dates grow as the provisions for His creation. It is the combination of different atoms destined to form different thing, including human bodies. Fruits and crops decay after the season and the land turns barren. Life is restored once again by Him through rainfall. Similarly, on the Day of Qayamah the particles of every human body will be brought together and quickened.

If the infidels still deny, they indeed follow the people of Prophet Nūḥ<sup>AS</sup> and the dwellers of Ar Rass (The Well). The latter, also the followers of Prophet Ṣāliḥ<sup>AS</sup>, who were spared the doom and had migrated alongwith Prophet Ṣāliḥ<sup>AS</sup> to settle down by a well, where the Prophet<sup>AS</sup> passed away and the place became known as Ḥadhīr al Maut. They subsequently digressed from the Prophet<sup>AS</sup>'s path and were ruined. Prophet Ṣāliḥ's<sup>AS</sup> nation, the Thamūd, was destroyed earlier, as were the 'Ād, a mighty nation indeed. The Pharaoh, Prophet Lūṭ's<sup>AS</sup> people, the People of the Woods, unto whom Prophet Sho'aib<sup>AS</sup> was sent, and the nation of Tubb'a

mentioned in Sūrah Dukhān, were those who had refuted the Messengers of Allah. They were subjected to the promised punishment and their ruins can be seen all over the land. Or is it that the infidels suffer from misconception that the Absolute Creator is exhausted after creating once and will be unable to do it again! A foolish idea without any evidence, for His Omnipotence is endorsed by ample evidences.

## Section 2

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| 16. | Assuredly we have created man, and We know what his soul whispers within him, We are nearer to him than his jugular vein. | وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ مَا تَوَسَّوْا بِهِ نَفْسَهُ<br>وَمَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ |
| 17. | Behold! When the two receivers receive – one on the right hand and the other on the left - a sinner.                      | إِذْ بَلَغْتُمُ الْمُلْقِيَانَ عَنِ الْبَيْعِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾  |
| 18. | Not a word he utters but there is a watcher ready.  | مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَبِيدٌ ﴿١٨﴾   |
| 19. | And the stupor of death will come in truth; this is what you have been avoiding.  | وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ<br>مَا كُنْتُمْ مِنْهُ تَجِيدُونَ ﴿١٩﴾   |
| 20. | And the Trumpet will be blown; this is the Day of Threat.   | وَيُنْفِخُ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾   |
| 21. | And there shall come every soul, with whom will be a driver and a witness.  | وَجَاءَتْ كُلُّ نَفْسٍ مَعَها سَائِقٌ وَشَهِيدٌ ﴿٢١﴾  |
| 22. | Assuredly you have been heedless thereof, now We have lifted off from you your veil, so your sight Today is piercing.     | لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكُمْ غِطَاءَكُمُ<br>فَبَصُرْتُمْ الْيَوْمَ بَصِيرَةً ﴿٢٢﴾                 |
| 23. | And his companion will say: This is what with me is ready.  | وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَيْنِي ﴿٢٣﴾  |

24. Cast you twain into Hell every person, rebellious, contumacious.
25. Hinderer of good, trespasser, doubter.
26. Who set up with Allah another god, so cast him you twain in the severe torment.
27. His companion will say: Rabb! I did not cause him to transgress, he was himself in error far-off.
28. Allah will say: Do not wrangle in My presence, and I had already proffered to you the warning.
29. The word shall not be changed in My presence, nor am I an oppressor at all to My bondmen.

الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿١١﴾

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿١٢﴾

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْفِيَا

فِي الْعَذَابِ الشَّدِيدِ ﴿١٣﴾

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ

وَلَكِنْ كَانُ فِي ضَلَالٍ بَعِيدٍ ﴿١٤﴾

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ﴿١٥﴾

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَنَّاعٍ لِلْعَبِيدِ ﴿١٦﴾

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## Secrets of Revelation

### Nearer than the Jugular Vein

We created man and all his qualities, so any thought that crosses his mind is well known to Us. And We are nearer to him than his jugular vein. According to the Commentators, 'nearness' here pertains to knowledge as it refers to spiritual states and the thoughts crossing his mind. It is not in terms of physical distance, for He is far too exalted. However, Tafsīr-e-Mazharī quotes the Ṣūfī saints that while His Knowledge encompasses everything, He has a special type of communion with human beings, beyond definition. Its nature is not known to anyone though its presence is endorsed by Qurān and the Ḥadīth.

The nearness attained through worship is peculiar to the believers, called the Aulia' and is over and above the one He has with every soul, believing and the non-believing alike. This is His domain and for the purpose of final proof He has appointed two Recording Angels, one on the right and the other on the left, constantly recording each and every word and action of everyone. The former

records the noble deeds while the latter records the misdeeds. And every word uttered is duly recorded for the purpose of reckoning.

The throes of death unveil all realities to the believer and the non-believer alike. This is the very moment and the condition which man had tried to avoid. Though some of the Aulia' hold death dearer, yet generally everyone strives to live on. The infidel and the malefactor are, however, extremely apprehensive of this moment and do not even wish to think of it.

On the Day of Reckoning when the second Trumpet is blown every one will be escorted by two angels. One will drive him to the arena and the other shall carry his Register of Conduct. The infidel will be reminded of his refusal to believe in this Day. Now that the veil is lifted and his vision is reinforced, he can very well witness all the realities like Ākhirah, Angels, Jannah and Hell.

### **After Death every Human Being can Behold**

Death lifts all veils and everyone beholds the aforesaid realities, whether a believer or an infidel, pious or evildoer. The trial is in this world where one has to believe in the unseen relying on the information passed by Allah and His Prophet<sup>SAW</sup> and has to obey Allah. However, blessed with the Prophetic Barakah, a believer's inner eye opens up and he beholds these realities while still in this world. This vision is called Kashf. Ḥadhrat 'Ali<sup>RAU</sup> is reported to have once said that if Ākhirah was to be unveiled before him, it would not cause him the slightest amazement as it is already seen. The Kashf of the Aulia' is endorsed by a continuous chain of reporters. This helps them in sticking to the right path and in refraining from evil. Reverting back to the events on the Day of Judgement, the second Angel will present the Register of Conduct of his ward covering his temporal existence. The infidel will then be ordered to Hell alongwith his comrade Satan termed as *Qareen*, who had always inspired him to do wrong.

### **The Qareen Satan**

According to Shaikh Allah Yar Khan<sup>RELIA</sup>, this refers to the Satan who accompanies every person over and above the other devils. The Holy Prophet<sup>SAW</sup> was once asked if he too had a Satan by his side. He answered in the affirmative, adding that he had accepted Islam. Praise be to Allah! What a grace of the Holy Prophet<sup>SAW</sup> that even a devil in his company became a believer. These *Qareen* devils live for a long time even after the death of their comrade, generally in the premises of his burial. And these are the very devils that the Europeans and the Yogis mistake as Rūḥ and juggle with through various tricks, for it is impossible to summon the real Rūḥ to this world after death. Because if it is emancipated,

Allah will not let it be dragged into an inferior world, and if it is under chastisement, who will spare it to go. So what the manipulators summon as *Arwāh* are in fact the *Qareen* devils. On the Day of Reckoning, every infidel will be condemned to Hell along with his *Qareen* as besides being an evil doer himself he had also prevented others from the path of piety and faith by concocting objections and making people skeptical. Now all those who had ascribed partners to Allah pinning hopes on them will be condemned to severe chastisement.

It is then that the *Qareen* shall cry out and plead not to be made a scapegoat for the sins of his comrade as the latter had been an evil doer himself. And that his role was confined only to whispering and it was upto him to ignore it for he had not forced him into acting wickedly. Allah shall dismiss all arguments as they were forewarned of the evil consequences of denial and malefaction. Now is the time of execution of the decision already pronounced and Allah does not alter His decisions given justly without wronging anyone in the least.

### Section 3

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| 30. | Mention you the Day when We shall say to Hell: Are you filled? And it will say: Is there yet any addition? | يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾ |
| 31. | And to the godly the Garden will be brought near, not far-off.   | وَأَزَلَّتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾                    |
| 32. | This is what you were promised: for every oft-returning heedful one.                                       | هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾                          |
| 33. | Who fears the Compassionate, in the Unseen and comes to Him with a penitent heart.                         | مَنْ خَشِيَ الرَّحْمَنََ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾             |
| 34. | Enter it in peace. This is the Day of Abidance.  | ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾                          |
| 35. | Theirs therein will be whatever they wish and with Us will be yet more.                                    | لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾                        |

36. And how many a generation We destroyed before them who were mightier in power than they, and they traversed the cities! And no place of refuge could they find.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّجْبُورٍ ﴿٣٦﴾

37. Verily herein is an admonition to him who has a heart, or gives ear while he is heedful.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

38. And assuredly We created the heavens and the earth and what is in-between in six days, and naught touched Us of weariness.

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾

39. So bear you patiently with what they say, and hallow the Praise of your Rabb before the rising of the sun and before its setting.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

40. And hallow Him in the night-time, and also after the prescribed prostration.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُورِ ﴿٤٠﴾

41. And listen you: The Day when the caller will call from a place quite near.

وَأَسْمِعُ يَوْمَ يُنَادِي الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾

42. The Day, when they will surely hear the Shout – that is the Day of coming forth.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

43. Verily We! It is We Who give life and cause death, and to Us is the journeying.

إِنَّا نَحْنُ مُعْتَدٍ وَرَيْبٌ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

44. That shall be the Day when the earth shall be cleft from off them, as they hasten forth. That shall be a gathering unto Us easy.

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

45. We are the best Knower of what they say; and you are not a tyrant over them. So admonish you by

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ



## Secrets of Revelation

Hell is so vast that after all the infidels and the devils are flunked into it, when asked, it will declare space for many more. This is to remove the misconception amongst the infidels that many preceding them might well have filled up the Hell, leaving no room for them! On the other hand, Jannah would be brought near for the righteous, all bedecked, so that they rejoice while the infidels are rueful. They will be told that this is the place of Allah's Pleasure promised to every *Awwāb* and *Ḥafeez*.

### Awwāb and Ḥafeez

*Awwāb* means a person who turns to Allah conscious of his shortcomings and repents while *Ḥafeez* implies a person who guards his repentance, trying his level best to honour it. At the same time he repeatedly begs Allah for steadfastness and His succour, recollecting his past weaknesses and sins. A firm believer in the Unseen, he is afraid of disobeying the Most Merciful and finally leaves the world with a Qalb thoroughly engrossed in His Zikr.

### Qalb-e-Muneeb

It is a Qalb, ever conscious of Allah's Magnificence and consequently it abstains from His disobedience in the furtherance of vain desires. Such believers will be ordered to Jannah in peace to abide, wherein all His bounties never hitherto imagined will be at their disposal. In the past, many nations far more powerful, and pompous with intercontinental trade networks were destroyed in sequel to their crimes. When Allah's Wrath struck, there was no safe haven to escape to. These accounts offer a great admonition for those who have an understanding heart or at least listen to brood over.

### Sources of Acquiring Knowledge

According to the learned Commentators Qalb here means a cognizant heart enlightened with Allah's Zikr and enriched with feelings of His Cognition. Or in the least, the one who lends an attentive ear relying on a guide. According to Tafsīr-e-Mazharī the former state is enjoyed by the accomplished believers and the latter by their followers.

And the infidels' notion that after creating so much it is perhaps difficult for Allah to re-quicken everyone is indeed absurd. He created the heavens, the earth and the entire creation within a time span equivalent to six days without any weariness which indeed is contradictory to His perfection. If they still insist on denial, the Holy Prophet <sup>SAW</sup> need not be aggrieved. He must be patient and continue to hymn His Praises before sunrise and after sunset, that is, at the beginning and end of the day as well as at night. After Sujūd means that he must continue doing Zikr and hymning His Praises after the obligatory Ṣalāt.

### Emphasis on Allah's Zikr

According to the Commentators, it refers to both obligatory Ṣalāt as well as other verbal praises prescribed in Ḥadīth. Besides, it also refers to His Zikr round the clock. And, of course, praises were also prescribed to the Companions <sup>RAU</sup> whose Qulūb were engaged in perpetual Zikr. Here, morning and evening, day and night, also means perpetual Zikr, which when complimented by prescribed verbal praises generates Barakah beyond imagination.

O' Reader, beware of the day a caller will call out from nearby, that is, when Angel Isrāfil <sup>AS</sup> will blow the Trumpet for the second time. According to a report, he will address mankind: 'O putrefied bones, raveled skins and disheveled hair! Listen. Allah Commands you to gather for Reckoning.' This call would be heard by everyone as if given right into his ear. This shall herald the Day of Resurrection and of mankind rising out of the dust.

A simile is right here. It is Allah Who gives life and enforces death. So on that Day too it is He Who will quicken. The earth will be rent asunder and everyone will rise to hasten to His Court. It is a trivial task for the Omnipotent to gather mankind, as proven through logical and recorded evidence. However, if the infidels still persist in denial, the Holy Prophet <sup>SAW</sup> may give no importance to it, for it is not his mission to force acceptance on anyone. He may continue to counsel them through the Qurān, though it will benefit only those who fear His chastisement.